

AASHIQ  
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SAWDIQ

The True Lover of Allah Ta'ala

**A Discourse**  
By  
**Hazrat Maulana Yunus Patel Saheb**  
(Daamat Barakaatuhum)

**Part One**



## FOREWORD

All praise is due to Allah Ta'ala, the All Beautiful; Gentle, Delicate (*Al-Lateef*) and Loving (*Al-Wadood*). Salaat and Salaam upon the Beloved of Allah, Sayyedena Muhammad ﷺ, eternally.

This book is a combination of two discourses and covers the most endearing and beloved subject to Saalikeen : **Divine Love**. My respected and honourable Sheikh, Hazrat Maulana Yunus Patel Saheb (Daamat Barakaatuhum) discussed this subject matter at one of his weekly programmes at the Musjide-Noor (Asherville) and at another in Pietermaritzburg.

As has been said, that the true exposition of Love should be heard from one who has the reality of it within his heart. Since Hazrat Maulana is, himself, a great lover of Allah Ta'ala and Rasulullah ﷺ, his commentary of Divine Love added Noor to Noor.

Hazrat Maulana Yunus Patel Saheb (D.B.) is the Khalifa of two great spiritual personalities : Hazrat Maulana Hakeem Muhammad Akhtar Saheb (his present Sheikh) and Hazrat Mufti Mahmood-ul-Hasan Gangohi (R.A.) and is, himself, the mentor and preceptor of many, including myself.

Hazrat Maulana is the embodiment of virtue, with a character adorned with the noblest of attributes and whose knowledge is like an ocean; in depth, magnitude and vastness. Moreover, Allah Ta'ala has blessed Hazrat Maulana with a most engaging manner of presenting the story of Divine Love and of inviting others to the same. Added to this, Hazrat Moulana's blessed company and words have a very magical effect on the hearts and souls of listeners, introducing them to the Sublime Beauty and Splendour of Allah's Love and inspiring them on the path of Divine Love.

*Alhamdulillah*, saalikeen, all over the world, are benefiting tremendously from the talks, books, tapes and Malfoozaat of Hazrat Maulana. Due to the same, many have undergone a complete spiritual metamorphosis, becoming themselves ardent lovers of Allah Ta'ala and Rasulullah ?.

This humble servant also added relevant extracts, which would elaborate more on the discussion, from other Majaalis, Tarbiyyah Lessons at the Madrasa and poetry which my respected Sheikh is wont to read and expound on, at various other times.

Due to the increased number of pages, it was decided that the book be published in two parts, so as to make for lighter reading.

May Allah Ta'ala make this very, very humble effort purely and solely for His Pleasure. May He accept it and may He grant this sinful, insignificant servant the reality of everything contained within the pages of this book. May He make it a means of inspiration to all those who read it and may He make it a *Sadaqae-Jaariyah* (perpetual reward) for my respected and honourable Sheikh, as well as for myself.

May Allah Ta'ala grant Hazrat Maulana Yunus Patel Saheb long life and the best of health and well being to continue with his exceptional services to Deen. (*Aameen*)

*a thorn from a rose garden*  
[November 1999]



*Alḥamdulillahi wa-ka-fa waṣṣalaatu waṣṣalaamu  
‘alaa Sayyidinil Mustafa. Ṣallallahu ‘Alaihi wa’alaa aalihi  
wa aṣḥabihi wabaraka waṣallama tasleeman kaseeran kaseera.  
Qaalallahu Tabaraka wa Ta’ala : A’oozu billahi minash  
Shaytaanir Rajeem. Bismillahir Raḥmaanir Raḥeem :*

**“...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR  
LOVE FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

‘Ulama-e-Kiraam, respected brothers and also, sisters at the  
Madrasa,

*As-Salaamu ‘Alaykum wa-Rahmatullah*

In Thursday night’s programme, I had mentioned that, *Insha-Allah*, we will discuss tonight, an incident in the life of Hazrat Junaid Baghdadi (*Raḥmatullah ‘alaih*), a great Wali of Allah.

Sheikh Abu Bakr Kattaani (*Raḥmatullah ‘alaih*) had reported that once, at the occasion of Haj, a group of Sufis gathered...

## HAJ

As we know, Haj is an occasion where people of all calibres, from all walks of life, draw together : the wealthy, the poor, the businessmen, the industrialists, kings, rulers, highly qualified Aalims, Muftis, Qaaris and, of course, great Sufis.

Allah Ta’ala has made Haj such an occasion which cuts across the boundaries of race, colour, language and class, bringing all kinds of people together. However, despite the apparent unity,

people generally look for people of like mind, qualification, character, etc. They seek out those who will discuss issues and items which are relevant to them or which meet their interests.

The Ulama will seek out those who are discussing Deen, those who have made a thorough and in-depth study of the Qur`aan and Sunnah. Kings, Rulers, diplomats and envoys will meet, discuss and deliberate the political and economic climate of their countries and other related matters or concerns.

If a person is business orientated then there too he will be found looking for contacts in the business arena; those who will introduce him to some very good businessmen in Makkah Sharief or Madina Sharief, with whom he can establish a business relationship and association to do some importing, exporting, etc.

Some businessmen are found occupied in business pursuits even there. This is neither *Haraam* (forbidden) nor sinful, but this should not be the purpose of Haj and Umrah. The purpose should be to perform Haj for the pleasure of Allah. If by the way, a person did business, then this is a different issue.

## FOR THE PLEASURE OF ALLAH

Unfortunately, our intention for Umrah and Haj is no longer for the Pleasure of Allah; it is rather for material gain or some other worldly reason. Rasulullah ﷺ had mentioned : ***“Near the time of Qiyaamah the rich ones from amongst my Ummah will perform Haj for the sake of travel and holiday; the middle class will perform Haj for commercial purposes, thereby***

***transporting goods from here to there while bringing commercial goods from there to here. The Ulama will perform Haj for the sake of show and fame; the poor will perform Haj for the purpose of begging.”***

The reality of this Hadith is quite manifest. Some are allured with shopping, with the purchase of gold and silver...giving preference to walking around bazaars and shopping centres despite having been granted the blessed opportunity of walking around the *Baitullah*. Some wile away precious time in other idle pursuits and even sin...

Many give preference to casting evil glances at every woman who is unveiled than to the sight of the blessed Ka’bah Sharief. Others give preference to watching the filth on the Television screen rather than casting their gaze on the blessed green dome or conveying Salaam to Rasulullah ﷺ at his grave.

Then again, many are the ones who flaunt the number of trips they have made to the Hijaaz, thus nullifying the reward of their Ibaadah due to the sin of *riyaa* (show). Many, who are themselves wealthy enough to give Zakaat, are found clad in the garb of the poor and needy ... begging and sometimes even stealing.

People, in general, have forgotten the purpose of Haj and Umrah. As a result of our defective and insincere intentions, the spirit, significance and beauty of Haj just passes by without leaving any impression on our lives.

However, true and sincere ones are to be found, who have come as lovers of Allah, seeking the pleasure of their beloved Allah Ta'ala, the object and goal of their lives.

These are the *Sufis*, the *Auliya Allah*, the *Ahlullah* ...whose presence is a source of multiplied spiritual blessings. They too, look for those who have, within their hearts, the *Muhabbat* (Love) of Allah Ta'ala and who have gathered there for no other purpose but to give expression to the love they bear for Him and gain His pleasure.

## A LOST TREASURE

The *Muhabbat* of Allah is the lost treasure of the believers. Unfortunately, we do not even know as to where to find it, let alone how to obtain it. In fact, due to our own folly, we are not even aware as to the tremendous value of this lost treasure. As a result, we remain indifferent and negligent.

This Love of Allah is the very purpose of our creation. Allah Ta'ala has mentioned in a Hadith-e-Qudsi : ***“I was a hidden treasure. I desired to be known so I created the creation.”***

We were created for this recognition, this love and this worship of the One who is truly Most Beautiful, Most Loving and who is Ever-Living : **ALLAH.**

Allah Ta'ala mentions in the Qur'aan Sharief :

**“AND I CREATED NOT THE JINN AND MANKIND EXCEPT THEY SHOULD WORSHIP ME.”**

[SURAH ZARIAT 51 : 56]

The *Mufasssireen* (Commentators of the Qur`aan Sharief) have translated the word, ‘*Li-ya’budoon*’ (i.e. worship Me) as ‘*Li-ya’rifoona*’ (i.e. recognise Me). If that be the case, we may ask as to why Allah Ta’ala has then used ‘*Li-ya’budoon*’ and not the word ‘*Li-ya’rifoona*’ (recognize Me) in the *ayat* (verse).

...The answer, thereof, is that the proof of the *Ma’rifat* (recognition) of Allah Ta’ala lies in *Ibaadah* (worship) of Allah ...otherwise anyone can claim to be an *Aarif* of Allah.

To attain and procure the sublime and elevated stage of the *Ma’rifat* of Allah, one will have to climb the ladder of the Sunnah of Rasulullah ﷺ. Since the Sunnah encompasses and embodies *Ibaadah* in every mode and manner, there therefore remains no other direction to realize the goal of *Ma’rifat*.

Unfortunately, we do not even meditate on the purpose of our creation and thus waste our lives in absolute futility...

In fact, as a result of the same ignorance and negligence, we do not project the reality and essence of *Imaan* and *Islam*, which is this *Muhabbat* of Allah Ta’ala. Thus, non-Muslims see a picture of only rules, regulations and rituals and not the intimate relationship and friendship between the servant, as the lover, and Allah, as the Beloved.

## RECOGNITION

Nevertheless, we find that ‘like’ attracts ‘like’. The hearts and souls of these *Auliya Allah* are such that they recognise those who possess the same jewel of Divine Love in their hearts.

Present in this gathering of Sufis was Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*), the youngest of all.

These Sufis were discussing the love of Allah Ta'ala because the food and nourishment of their hearts and souls; the object of their lives and thus the subject of their hearts was the love of Allah. Since the tongue will only speak of that which pervades the heart and mind, thus the discussion of Divine Love. Beside this love of Allah, nothing else could capture the attention and interest of their hearts.

... The exclusive condition of the *Ahlullah* is that their hearts are occupied with His Love and His love alone and their souls are enjoying His nearness and His nearness alone. As such their life and death is for their Beloved Allah and His Beloved Rasul ﷺ.

Consequently, this discussion revolved and centered, more especially, on the recognition of the lovers of Allah Ta'ala. Each Wali gave his own description and opinion as to who the true lover of Allah is.

Allah Ta'ala, Himself, says in the Qur'aan Sharief :

**“...AND THE BELIEVERS ARE MORE INTENSE IN THEIR LOVE  
FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

Everything has some sign or quality for its recognition. What then are the signs, the qualities and the attributes of an *Aashiq* (lover) of Allah? How are we to recognize that person who has the love of Allah Ta'ala ? Who is the one who can really claim: *“I have got the Love of Allah.”*

A claim of Love can, after all, be made by anyone. The reality of love has its proof beyond a verbal declaration.... What then, is the proof of this love?

## THE FALSE CLAIM OF LOVE

Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) has related a story in his Mathnavi Sharief : A man glanced at a woman and so taken was he with her beauty that he told her : *“My eyes have never beheld such beauty. I have fallen so deeply in love with you that I have eyes for you and for you alone.”*

The woman told him : *“If that be the case, you should see my sister, who is far more beautiful. She is walking right behind us.”*

The person immediately turned his face to see the sister, only to receive one slap from the former, who said to him : *“Just now you claimed such love for me ...that you had eyes for only me. ...Is this the proof of your love?”*

This then is the insincerity of the lovers of sensuality.

## SENSUAL LOVE

The lovers and admirers of sensuality are masters in the art of lies and thus very shallow in their sincerity. They claim love with their tongues – that life will not be life except with their beloved ones. Would that we knew what Love is ... the **genuine** thing.

These fools, who today claim that they have eyes for only their beloveds and who promise the world as proof of their love ...what becomes of them tomorrow when their eyes behold another ? What becomes of their ardent love when old age and ill-health passes over the faces and bodies of their beloveds ?

Whilst sensual love is fickle and superficial, the love of Allah is for *always*... It will never wither; it will never die.

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) has, in poetry, most splendidly and eloquently, presented true love.

**If there is any true love, then it is  
The eternal love of the Ever-Living Lord,  
The love of a perishing beauty is always a temporary one.  
O Akhtar ! Do not be deceived by any charms  
Of the Universe,  
Rather remain in love with (Allah),  
The Creator of the Universe  
In this *temporary* world.**

The point being made by Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) is that we too make loud and bold claims of having sincere love for Allah Ta'ala and Rasulullah ﷺ, but the moment some Haraam temptation is presented to us, we turn our heart's attention to nafs and Shaytaan and quite simply forget our 'love' for Allah.

We then give our hearts to a beautiful face, or we succumb to the Haraam acquisition of some material object, be it gold, silver, property, etc. or we trample the laws of Shariah for some worldly power.

...What becomes then of our ardent love for Allah when we choose '*ghairullah*' (anything other than Allah) above Him ?

**“More preferable in my sight is the patient silence  
Of my deep love for You;  
Than the loud exclamation of Love;  
For often indeed the loud claims of a lover,  
Emanate from a breast with no effect and no depth.”**

We should ponder over our insincerity... This realization would suffice in silencing our false claims.

To revert to the discussion at hand : different opinions were given and these opinions were given by those who were great Sufis... true sufis... genuine sufis. Divine lovers were presenting expositions of Divine Love, from experience.

They were not ordinary Muslims who fulfil the rights of Allah Ta'ala (be it the performance of *Salaah*, fasting in the month of Ramadaan, the payment of *Zakaat*, recitation of the Qur'aan Sharief, etc.) with an attitude that such rights are an 'obligation' and 'duty'.

These were true lovers of Allah Ta'ala, whose *Ibaadah* was neither motivated by fear of punishment nor the desire for reward. Their sole intent was to earn His Pleasure. Thus, their

Ibaadah was a sincere expression of their deep love for Allah. Therefore, their opinions were valid opinions.

## EXPERTISE

I had mentioned in one of my Jum'uah talks that in everything, we look for or we take the opinion of the person who is highly qualified or who has the expertise in that particular field.

When it comes to the Medical field then we have neither the deep knowledge nor the expertise to practise medicine. There are medical journals and texts available in English which we too can obtain and read. However, if we were to do so and then diagnose the sick, then the end results of such malpractice is that there will be more people in the *qabrastan* (graveyard) than outside the *qabrastan*.

In the same way, in the field of Law, we find that the constitution is written in English. Despite this, public opinion cannot dictate to the Constitutional Committee in so far as the interpretation of the constitution is concerned. However, the attorney and advocate qualified in the field of Law, does have the authority and permission to forward his interpretations and explanations.

In the same way, here, we find the experts in the field of '*Ishq*' (Love) presenting their opinions.

## ETIQUETTE

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) sat with his head bowed down and remained quiet, not voicing any opinion. This

he did out of respect and etiquette. Since he was young and sitting amongst seniors, he considered it inappropriate and unbecoming to exhibit and flaunt his knowledge.

This is a lesson to be learnt : Although he had knowledge and although he also held an opinion, respect demanded that he listen to the views of his senior ones first. Added to this, he should not say anything until he is asked to say something. These are teachings of Islam and Shariah which have long been forgotten.

Shariah teaches us to consider and respect a person according to his rank and status, and to approach and address him at his level, in accordance with that person's intelligence and understanding.

However, due to our fall from the pedestal of civilization and humanity to the ebb of ignorance, obscenity and indecency, everything of the structure of our society is unstable and disorderly.

## ROLE REVERSAL

When children become fathers and fathers behave like children, then Qiyamat must certainly be near. In fact, one of the signs of Qiyaamah, as has been mentioned by Rasulullah ﷺ, is: “...*the maid servant would give birth to her master or mistress.*”

Due to the tendency of disrespect and disobedience, children of later generations (i.e. these times) will not only be defiant but also assertive and domineering. They will treat their mothers in the manner a slave-girl is treated.

These days the children dictate and issue instructions and orders, and parents are found submissive and compliant to their children's 'authority'. Parents are found pleading and begging their children to do such and such. So many parents say that their children treat them as if they are children and their children, the parents.

The same 'role reversal' is to be found in schools, Madrasas, etc. In every department we find that senior ones are no longer respected. Children, pupils, mureeds, etc. regard themselves as equal to and on par with their seniors.

## AKHLAAQ AND AADAAB

Rasulullah ﷺ had himself emphasized *akhlaaq* and *aadaab*, saying : *"I have been sent to perfect good morals and manners."* He therefore also said : *"Whoever does not honour our elders is not of us."*

If we were to reflect, we would find ourselves lacking in true and sincere respect, honour and thus obedience.

In a gathering of senior personages, who were also true lovers of Allah Ta'ala, Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) considered it disrespectful to say anything without being asked to. He is teaching us *aadaab* (etiquette).

They then asked him to also contribute to their discussion and present his opinion : *"O Iraaqi, you also might as well elaborate on this issue."*

In response, he did not refuse. He did not say : “*You have said something, therefore I will not say anything.*”

When there was the demand of etiquette and respect, then at that time he fulfilled the demand, but on request, he spoke. He said that which surfaced from the very recesses of his heart and soul ... a beautiful explanation and exposition that stirs the heart.

## THE SPEECH OF THE HEART

He lowered his head and with tears streaming down his face, he said : “*An Aashiq (ardent lover of Allah) is that servant of Allah who has divorced his mortal self from his carnal desires...*” (i.e. He has annihilated himself).

Having recognised the true nature of his *nafs*; its inherent evil and baseness, the true lover of Allah divorces himself and severs any kind of ‘friendly’ relationship which he had had with his *nafs*. In turn, he establishes his relationship and friendship with Allah Ta’ala as it should be. He recognises Allah as his Master and himself as just a slave of Allah.

Rasulullah ﷺ has informed us that our deadliest enemy is our *nafs*. And the *nafs*, without having undergone any reformation, is evil, corrupt and destructive.

However, when *hidayat* (guidance) and *taufeeq* (Divine assistance) knocks at the door of the heart and the heart opens to sincere submission to Allah Ta’ala, then there follows

recognition, and progression until the ultimate stage of annihilation is reached.

## THE STAGES OF THE NAFS

In the Qur`aan Sharief, Allah Ta`ala makes mention, in the words of Hazrat Yusuf (‘*Alaihis Salaam*) :

**“...VERILY THE NAFS IS A GREAT COMMANDER OF EVIL...”**

[SURAH YUSUF 12 : 53]

Since the inclination and pleasure of the nafs lies in desires and lusts, it thus invites one to indulge in sin. In fact, the nafs wallows in self-deception, considering itself worthy of submission.

In disposition and temperament, the nafs resembles *Fir’aun* (who had declared himself to be God) and Shaytaan is comparable to his right hand, *Haamaan* (who had encouraged, supported and endorsed the claims of Fir’aun). Hence, on the advice and encouragement of Shaytaan, the nafs imposes demands and expects that we accommodate, oblige and serve it.

Only with *mujahada* (striving) and *Islahun-Nafs* (reformation) does it progress to the nafs which is ‘*Lawwamah*’.

This nafs has also been mentioned by Allah Ta`ala in the Qur`aan Sharief. Allah Ta`ala states :

**“AND I SWEAR BY THE SOUL THAT REPROACHES AT EVIL.”**

[SURAH QIYAMAH 75 : 2]

Whilst the nafs which is '*Lawwamah*' is inclined to the pleasure of sins, it is also given to the obedience of Allah. Thus, when a person succumbs to evil, he is remorseful and regretful and reproaches himself on his weaknesses. He has a conscience that troubles him.

However, with a little more effort, [and this too under the guidance of a Sheikh who is learned, experienced and pious] the nafs will sooner than later have no option but to relinquish its illusory 'throne' and 'crown', and its fantasy 'kingdom' and adopt its rightful garb of a slave.

With the *Fadhl* (grace) of Allah Ta'ala, such a nafs becomes '*Mutma`innah*' – content and satisfied with complete obedience to the *Ahkaam* (orders) of Allah.

## NAFS-E-MUTMA`INNAH

In *Tafseer Mazhari*, Qadhi Thanauallah (*Rahmatullah 'alaih*), defines this *Nafs-e-Mutma`innah* as :

- ❖ The nafs which enjoys security from the *Azaab* (punishment) of Allah Ta'ala.
- ❖ The nafs which has recognised Allah Ta'ala and as such does not enjoy any satisfaction except in the *Zikr* (remembrance) of Allah. It does not want to be distanced from Allah Ta'ala for even a second.

Like the fish that enjoys satisfaction and comfort only deep down, in the depths of the ocean, so too does this nafs enjoy

satisfaction only in the depths of the ocean of the *Qurb* (proximity) and *Muhabbat* (Love) of Allah Ta'ala.

Such a nafs will be called upon by Allah Ta'ala at the time of death as:

**“O (YOU) THE ONE IN (COMPLETE) REST AND SATISFACTION!  
COME BACK TO YOUR LORD, WELL PLEASED (YOURSELF) AND  
WELL PLEASING UNTO HIM! ENTER YOU, THEN, AMONG MY  
HONOURED SLAVES, AND ENTER YOU MY PARADISE!”**

[SURAH FAJR 89 : 27/28/29/30]

Whilst these are the stages traversed to achieve ‘Annihilation’, it should be understood that this is most easily and successfully obtained with the *suhbat* (company) and direction of the *Ahlullah*.

## ‘ABDIYAT

Thus, the *Aashiq* of Allah becomes the personification and embodiment of the Hadith : “***Die before you die.***” when he annihilates himself (i.e. his nafs) and submits himself in totality to Allah Ta'ala...when he chooses the *hukm* (order) of Allah and the pleasure of Allah over the *hukm* of his nafs and the pleasure of his nafs.

He then regards himself as nothing; a non-entity. As such, at every given moment, there is ‘*Abdiyat* (servitude). This then is proof of his love for Allah Ta'ala.

Hazrat Ibraheem bin Adham (*Rahmatullah ‘alaih*), a great Wali of Allah Ta’ala, once mentioned having learnt the method and etiquette of servitude from a slave he had purchased.

Hazrat Ibraheem bin Adham (*Rahmatullah ‘alaih*) asked the slave: “*What is your name ?*”

The slave replied : “*That which you give to me.*”

He then asked : “*What would you like to eat ?*”

The slave replied : “*Whatever you give me to eat.*”

He then asked : “*What would you like to drink ?*”

The slave answered : “*Whatever you give me to drink.*”

He asked : “*What would you like to wear ?*”

The slave replied : “*Whatever you give me to wear.*”

He then asked : “*Don’t you have **any** desire ?*”

The slave in turn asked : “***What does a slave have to do with desire ?***”

We, as the servants and slaves of *Allah*, should also take lesson. This is the reality of servitude.

FANAA

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (*Daamat Barakaatuhum*) mentions in some poetry :

**“True ‘Abdiyat is to die and to live in**

## **The pleasure of my Master.”**

A person once asked Hazrat : “*How are you?*”

Hazrat replied : “*I am living and I am dying .... I am dying and I am living.*” – meaning : When any desire which is displeasing to my Beloved Master, surfaces within my heart, then for the pleasure of my Beloved **Allah**, I sacrifice, with pleasure, that desire. Thus, do I ‘die’ for Him. On this ‘*fanaa*’, He blesses me with ‘life’.

Initially, the *Saalik* experiences some difficulty in rendering the sacrifices of his heart, for the pleasure of Allah. His heart is, at such times, expressive of : “*O my Allah, Your pleasure before my pleasure.*”

However, on the lofty plane of *fanaa*, having experienced the sweet pleasure of the pleasure of Allah, there is happiness with every decision of Allah Ta’ala, and an ecstasy accompanying every sacrifice rendered for Allah Ta’ala. The expression of the heart is then : “*O my Beloved Allah, Your pleasure is my pleasure.*”

## **ELEVATION**

When such a condition subdues the Aashiq of Allah, he forgets himself in his Love for Allah Ta’ala.

Until the person does not forget his own self in the Love of Allah, he is not a lover of Allah. As long as a person maintains his own position and considers himself to be a person worthy and deserving of honour, dignity and respect, he has not

recognized the Greatness of Allah Ta'ala and thus cannot be a true lover of Allah.

Since he has not annihilated himself, he is in reality a lover of himself.

When a person does not consider himself one before whom everyone should stand with respect, shake his hand and kiss his forehead, and when he adopts humility and humbleness as the garb of his heart and character, then Allah Ta'ala puts his respect into the hearts of people. On his sincere servitude to Allah Ta'ala, others then wish to meet him, shake his hand and even serve him.

Following annihilation is elevation. Hazrat Umar (ؓ) had related a Hadith from Rasulullah ﷺ : ***“He who is humble for Allah’s sake will be exalted by Allah, for though he considers himself lowly, he is great in the eyes of men; but he who is proud will be abased by Allah, for though he considers himself great, he is lowly in the eyes of men to such an extent that he is of less value in their estimation than a dog or a pig.”***

The pre-condition is that this humility be for the pleasure of Allah Ta'ala and not so that one may gain recognition and honour amongst people. This humility manifests itself when a person recognizes the Greatness and Grandeur and Absolute Power and Majesty of Allah Ta'ala.

My Sheikh describes this condition of annihilation very aptly : When the sun of Allah’s Greatness rises within the heart then

the stars of *takabbur* (pride), *riyaa* (show) and *ujub* (vanity) wane in its light and become **non-existent**.

## STORY OF THE RAINDROP

Sheikh Saadi (*Rahmatullah ‘alaih*) mentions a beautiful story, in his Bustaan, of a raindrop which fell from a spring cloud. Seeing the magnitude and vast expanse of the ocean, it was ashamed. Reflecting and introspecting, it thought : ***“Where am I next to the sea ? Compared with it, I am extinct. I am nothing.”***

In its contemplative and pensive mood, it regarded itself with an eye of disdain. Whilst doing so, an oyster surfaced from the ocean and took the raindrop within the haven of its care. Destiny then shaped its course that eventually the raindrop became a renowned Royal pearl.

For its humility and humbleness, it found itself exalted. Its annihilation, made it existent.

## WHEN ALLAH LOVES ...

Allah Ta’ala mentions in the Qur’aan Sharief :

**“VERILY THOSE WHO BELIEVE AND WORK DEEDS OF  
RIGHTEOUSNESS, THE MOST BENEFICENT (ALLAH) WILL  
BESTOW LOVE FOR THEM  
(IN THE HEARTS OF THE BELIEVERS).”**

[SURAH MARYAM 19 : 96]

Hazrat Abu Hurairah (ؓ) has related the following from Rasulullah ﷺ : “If Allah loves a person, He calls

Jibra`eel (*'Alaihis Salaam*) saying : *"Allah loves so and so; O Jibra`eel love him."*

Jibra`eel (*'Alaihis Salaam*) would love him, and then Jibra`eel would make an announcement among the residents of the heavens : *'Allah loves so and so, therefore, you should love him also.'*

So all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth."

In fact, love for that person spreads on earth to such an extent that even the animals in the jungles and the fish in the sea love him and pray for him.

## A LOVER'S SINCERITY

Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) thus says that the true lover of Allah Ta'ala does not consider anything of himself, because he is the lover of Allah.

Maulana Jalaluddin Rumi (*Rahmatullah 'alaih*) relates a story in his Mathnavi Sharief of Laila and the Caliph of Baghdad : The Caliph once told Laila : *"You are so ugly and unsightly, yet Majnoon is so madly in love with you. You have no special beauty beyond other beautiful women. Why then is this Majnoon so enamoured by you?"*

Laila replied : *"If you possessed the eyes of Majnoon, you too would be oblivious of all and everything. O Caliph, you are involved in your vanity and conceit. His love for me has made him 'Majnoon' - unconscious of himself, and this*

*unconsciousness on the path of Love is praiseworthy and beneficial whilst consciousness is detrimental.”*

Maulana Jalaluddin Rumi (*Rahmatullah ‘alaih*), in relating various incidents of Laila and Majnoon is, in no way, condoning and approving illicit love, rather, Maulana is expounding, by similitude, the reality of Divine Love. In this narration, he alludes to the sincerity of a lover : For a lover of Allah, there is **only ALLAH**. He sees no one else. He hears no one else and he knows no one else. **Not even himself.**

**“Someone enquired from me the nature of Love.  
I replied : ‘When you become like me,  
You will understand the nature of Love.’”**

Those whose minds conjure up a picture of such ardent and deep ‘love’ for film stars, sports ‘heros’ and the supermodels of the world, should understand that this is not love. And it certainly is not love that Allah Ta’ala has placed in their hearts.

This is *Ishq-e-Majaazi* (sensual love). Such ‘*Ishq*’ (Love) is ‘*Fisq*’ (Sin).

## ISHQ-E-MAJAAZI

My Sheikh says that that ‘*Aashiq*’ who is enamoured and beguiled by figurative beauty is, in fact, no *Aashiq*, rather a *faasiq* (sinner).

If this beautiful actress or handsome actor has to meet with an accident and suffer third degree burns, that beauty and good looks is replaced with deformity and an ugliness which makes

all their lovers ‘disappear’. An infatuation and an obsession that is only skin-deep, skin-toned and skin-textured is then inverted and reduced to rejection, aversion and revulsion. ...*And yet millions are drowning in the ocean of such insincere love.*

**The love that is merely as a result of colour and complexion  
Is not love at all.**

**It is, in fact, evil and its end result is only shame and  
disgrace.**

**For the love of a dying one is not lasting,**

**Because the dying are not coming to us,  
Rather they are leaving us.**

...When the beloved passes away and is wrapped in her shroud, then this ‘love’ too is wrapped in the same and buried along with.

**This figurative beauty only lasts for a limited number of  
days.**

**It is only for a *whisper* of time that the conspiracy lasts...**

Rasulullah ﷺ had said : “*Love whomsoever or whatsoever you wish, but one day you are to separate from him/her/it.*”

Then again, were we to go, after a few months, and sift the sand of the graves of those beloveds, we will not find even a trace of those beautiful faces and those beautiful eyes and those beautiful locks of hair. The reality of beauty is exposed...that it was only sand...We were ‘in love’ with sand... Imagine that.

Just reflect over the advice of my Sheikh :

**Why attach the heart to that... that which will become...  
become a decaying ...a decaying, rotting corpse ?**

## ISHQ-E-ILAAHI

The Aashiq of Allah has given his heart to *Allah*. He has fallen *intensely* in love with He who is '*Lateef*': All Gentle and All Beautiful... Have we ever considered the beauty of He who creates and bestows beauty? He is '*Wadood*' : The Truly Beloved. He has granted the entity of the heart, which is the seat of Love, so that *His Love Alone* may establish its reign therein.

**Remove the remembrance of beauties  
From your heart O Majzoob.  
The love for idols is not appropriate  
In the House of Allah.**

Allah Ta'ala is '*Baaqee*': The Eternal. His Existence was, is and will *always* be...*forever* and *ever* and *ever*. So too, is His Love never-ending, boundless and unfathomable.

**Allah is Everlasting and free from passing away.  
His Love is also fresher than a newly formed rosebud.  
O Seeker, choose the Love of the Living One,  
Who remains forever.**

## IMPRESSIONS OF LOVE

*Jamaal* (Beauty), *Kamaal* (Perfection) and *Ihsaan* (Favour) are three impressions which stir up the bounty of love within hearts.

Looking at the creation of Allah Ta'ala : the skies, the oceans, the flora and fauna, we see reflections of beauty and splendour. If Allah Ta'ala has granted a mere atom of beauty to His creation, then what of His beauty ?

Ponder over the most perfect *Sifats* (Attributes) of Allah Ta'ala: He is ***Khaliq***, the One who creates from absolutely nothing. He is ***Baari***, creating His creation with excellence in compatibility, conformity and unity. He is ***Musawwir***; giving His creation uniqueness and beauty in form and shape.

Just look at the creation of the universe : the perfect harmony of the day and night; of spring, summer, autumn and winter. Reflect over the creation of Man : the different stages man has to pass through...infancy, childhood, adolescence, adulthood and old age. Consider the various organs of the body; their position, purpose and function.

Thus, we recognise the Greatness and Power of Allah Ta'ala in looking at the **perfection** in His Creation and in His system.

Then again, we cannot help but love that person who is generous, kind and who showers us with his favours and gifts. What then of the infinite generosity and benevolence of Allah Ta'ala ? He is ***Wah-haab***, The Giver of All and Everything; ***Muqeet***, The Giver of our sustenance; ***Kareem***, The Most Generous One and ***Naafi***, The One who bestows gifts.

Consider the kindness and favour of Allah Ta'ala in creating us *Ashraful Makhluqaat* (The best of Creation), without us having even asked for such honour.

Allah Ta'ala says in Surah Teen :

**“VERILY, WE CREATED MAN OF THE BEST STATURE.”**

[SURAH TEEN 95 : 4]

Added to this, without us deserving, He has blessed us with *Imaan, Islam*, and thereafter so many gifts; of sight, hearing, speech, intelligence, health, wealth, beauty, etc.

Allah Ta'ala states in the Qur'aan Sharief :

**“...AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER BE ABLE TO ENUMERATE THEM...”**

[SURAH IBRAHEEM 14 : 34]

Thus, we find that these attributes of *Jamaal, Kamaal* and *Ihsaan* are **perfect** in *Allah*.

Therefore *O Saalik...*

**Change the Qiblah of your heart  
From 'Laila' to Maula.**

That heart, whose *Qiblah* is towards the 'Lailas' of the world, is easily changed in keeping the company of those who have not only established the Qiblah of their hearts towards their *Maula*, but whose **hearts** have already made *Sajda* to their 'Maula' (Master).

The cures, the antidotes and the treatments for the poison of sensual, illicit love are also obtained from these *Ahlullah*. Their company is akin to a dispensary and clinic, providing the curatives to the ailments of the spiritual heart.

Nevertheless and aside from this, the *Aashiq* of Allah Ta'ala remains happy and content in whichever condition his Beloved Allah keeps him.

His concern, however, is that Allah Ta'ala and Rasulullah ﷺ must be pleased with him and that he must not, in any way, incur their displeasure. ...And the Love of Allah cannot be complete until the person loves Rasulullah ﷺ.

## THE LOVE OF ALLAH'S BELOVED ﷺ

Allah Ta'ala says :

**“...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR LOVE FOR ALLAH...”**

[SURAH BAQARAH 2 : 165]

And Rasulullah ﷺ had said : ***“None of you has (perfect) Imaan until I am more beloved to him than all mankind.”***

The criterion to perfect Imaan is love for Rasulullah ﷺ and this love is due to him being the beloved of Allah Ta'ala. Since Allah Ta'ala is the Beloved of the believers, their love for His beloved is a must.

It is mentioned in another Hadith : ***“Love Allah because He nourishes and sustains you; love me because Allah loves me.”***

As has been mentioned, Allah Ta'ala's favours upon us are boundless and ceaseless, whereof, if we were to count them we would not be able to. One tremendous bounty from Him, is our sustenance, which Allah Ta'ala gives most generously and graciously. This, in itself, would suffice as the starting point of His Love.

However, in regard to the love of Rasulullah ﷺ, Allah Ta'ala says in Surah Aal-e-Imraan :

**“SAY (O MUHAMMAD ﷺ) : IF YOU DO LOVE ALLAH, FOLLOW ME. ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS; AND ALLAH IS MOST-FORGIVING, VERY-MERCIFUL.”**

[SURAH AAL-IMRAAN 3 : 31]

The proof of Divine Love lies in the emulation of Rasulullah ﷺ. The greater the emulation, the greater the expression of Divine love. Besides Rasulullah ﷺ being the beloved of Allah Ta'ala, he is also the greatest lover of Allah.

If we desire to become beloved to Allah, we will have to follow and identify with His beloved in character and worship.

## MOVING MOUNTAINS

Divine Love is that spiritual steam which will cause our spiritual 'engines' to move. Unfortunately, we don't seem to have the required steam to reach our journey's end.

Whilst we are on track and we know the destination we should be bound for, we start moving and then stop ... because the steam of the love of Allah, in our hearts, is very negligible.

When the steam of the Love of Allah will fill our hearts, we will move mountains.

It reminds me of another incident in the life of Hazrat Ibraheem bin Adham (*Rahmatullah 'alaih*). Once he and another buzroog were sitting on the hill of a mountain, deep in discussion.

During their conversation, Hazrat Ibraheem bin Adham (*Rahmatullah 'alaih*) was asked as to the distinction and perfection of the 'elite' servant of Allah. Narrating an incident, he replied : *"If he were to say to a mountain : 'Move!', it will move."*

No sooner did he say so, a slight movement of the mountain was experienced. He then addressed the mountain : *"I did not command you to move. I merely cited an example."* The mountain then became still.

...This steam of the heart is such that it makes a person do what he is otherwise incapable of doing.

## STEAM ENGINES

There are various types of spiritual steam 'engines', which are to be found in the 'train' of the human body. The first, even though on track, does not have steam (i.e. the steam of the *Muhabbat* of Allah Ta'ala and Rasulullah ﷺ). It therefore does not move.

The second kind of steam engine is also on track, but because it has very little steam, it just trudges along listlessly. Sometimes, it moves due to external pressure and exertion. ...This is in

regard to those who are forced to make Ibaadah. Their attitude and approach is one of laziness and indifference.

The third engine has plenty of steam but the train is derailed. This is in reference to those indulging in anti-Sunnah activities. They have plenty of love but instead of following the Qur`aan and Sunnah, they follow their whims and desires.

The fourth one is on track and it has plenty of steam. In fact, due to the same, it moves at '*express*' speed. *Insha Allah*, it will reach its destination. This is in relation to the *Ahlullah* (the people of Allah).

Once our hearts fill up with the steam of Divine Love, then it will not be difficult to give up looking at Haraam, listening to Haraam, speaking Haraam and indulging in Haraam. Due to this love, everything becomes very, very easy and simple.

So Hazrat Junaid Baghdadi (*Rahmatullah 'alaih*) said that the first sign of a lover of Allah Ta'ala is that the person has attained unto the stage of *Fanaa*.

## ANOTHER PERSPECTIVE

A person who has realized this degree of self-annihilation will also not attribute any achievement to his own hard work and effort. His worldly as well as spiritual achievements increase him in submission and humility. Such a person is found even more submissive to Allah Ta'ala, the Giver of all bounties.

Wealth, properties, gold and silver, degrees and qualifications do not create pride and arrogance within him. He does not think: "*I am a great person.*" due to the same.

## THE FADHL OF ALLAH

**All achievements are attained through Divine Grace,  
And without His Favour nothing is accomplished.**

The person thus believes that had it not been for the *Fadhl* (Grace) of Allah Ta'ala then he would not have been recipient to the '*taufeeq*' (Divine assistance) for all these achievements. This knowledge and understanding creates humility and submission.

Those who are the *Ahle-Ilm* (People of knowledge) will not attribute their rank and status to themselves. They too would be aware as to who has blessed them with this Ilm. Added to this, our intelligence, in itself, has been given by Allah.

I always cite the example that we regard the computer as a fantastic invention, a mind-boggling invention and no doubt it is, but who is the one who gave man the 'chip' in his head to manufacture such a chip that records billions of pieces of information ?

Intelligence, knowledge and understanding have been given by Allah Ta'ala. Their acquisition, is in reality, not within our power and ability.

The person who is making Ibaadat – *Zikr, Tilawat, Tuhajjad, Ta'leem, Tableegh*, etc. is also humble because he understands that this is the '*taufeeq*' and *Fadhl* of Allah. It is the kindness of Allah Ta'ala that He has granted the opportunity to do so.

...At this moment in time, how many of our brothers and sisters are at the cinemas, theatres, clubs, casinos, escort agencies, etc.? It is no doubt the *Fadhl* of Allah Ta'ala that He has given us the opportunity to come into His house and remember Him.

## A POINT TO UNDERSTAND

Whilst annihilation is a quality which we need to inculcate within ourselves, I would, however, like to clarify one point : People ask as to how such humility is possible for a person who has completed his matric or is a B.A. graduate to then regard himself or consider himself to be lesser in knowledge than the child who is in Class 1 or Std.1?

Likewise, how can the person who has got a million think of himself as having less than the person who has got only R10 ? ... This is obviously impossible.

The person who is a matriculant will certainly think of himself as having more knowledge than someone in Class 1, and the person who has a million will definitely regard himself as having more than someone with R10... This is permissible. What is meant is that the person does not consider himself superior to any other. This is something which Allah Ta'ala will inform us only on the Day of Qiyaamah.

## IN THE SIGHT OF ALLAH

Sometimes, the poor person who lives in a hut is far superior in the sight of Allah than the one who has millions in his possession. Sometimes the person who has got millions and who possesses assets and properties to tremendous value acquires excellence by Allah.

A person can even be a King, and in the eye of Allah Ta'ala this person is also His Wali. It may well be that that poor person, who is living in a hut, is indulging in *zina* (adultery), stealing, gambling and other *Haraam* (forbidden) deeds and therefore, although poor, he is not a Wali of Allah.

The person who is fulfilling the rights of Allah Ta'ala and the rights of His creation, spending in the causes of Deen and earning his livelihood in a Halaal way has much esteem in the eye of Allah.

Allah Ta'ala states in the Qur'aan Sharief :

**“...VERILY THE MOST HONoured OF YOU IN THE SIGHT OF ALLAH IS (HE WHO IS) THE MOST RIGHTEOUS OF YOU...” .**

[SURAH HUJURAT 49 : 13]

Allah Ta'ala does not base superiority and esteem on the number of degrees or the amount of wealth or properties a person may have. Neither does beauty, physique or gender contribute to a person's esteem in the eye of Allah.

Rasulullah ﷺ had said :

**“VERILY ALLAH DOES NOT LOOK TOWARDS YOUR FACES, OR  
TOWARDS YOUR RICHES; BUT HE SEES (THE SINCERITY OF)  
YOUR HEARTS, AND THE NATURE OF YOUR DEEDS.”**

The criterion which Allah Ta’ala goes by is how much of submission and obedience is to be found in a person’s life and how much of love for Allah and Rasulullah ﷺ is to be found in his heart. The discrimination is based on *Taqwa*.

It will only be on the Day of Qiyaamah that we will find out as to who was *afdhal* (most virtuous).

There will be many people, who in this world were recognized as pious and righteous but in the eye of Allah, they held no esteem. Why? Sometimes this is due to insincerity, or perhaps due to *kibr* (pride), *ujub* (vanity) and *riyaa* (show) or perhaps the person carried out his duties in an ignorant manner. Due to this, his actions do not find favour and acceptance with Allah Ta’ala. (*May Allah Ta’ala protect us from all such weaknesses.*)

Maulana Sayed Sulaiman Nadvi (*Rahmatullah ‘alaih*) used to say:

**Whether we live like this  
Or live like that,  
What is left to be seen  
Is how our stay there will be.**

No matter what people call us in this world, we still have to await the Day of Qiyaamah to know our worth by Allah.

**A MISUNDERSTANDING**

Then again, many people are wont to say that if a person thinks nothing of himself, then this is adopting a very negative attitude. Since the outlook and approach is not positive, a person will not achieve anything in life. This is a misunderstanding.

Rasulullah ﷺ thought absolutely nothing of himself. Annihilating himself in the Love of Allah Ta'ala, he was the most humble.

In his every dua, we will find his absolute humility and dependency, yet after Allah Ta'ala, he is the greatest.

All of the Sahaba-e-Kiraam (ؓ) thought nothing of themselves. Despite this, not only did they reach spiritual perfection, they also achieved tremendous success in their worldly lives.

## ACHIEVEMENTS

Hazrat Abu Bakr Siddique (ؓ) was completely humble and led a most simple life, yet he is the greatest after the Ambiyaa ('Alaihimus Salaam). He was the first *Khalifa* to succeed Rasulullah ﷺ and, as has been mentioned, the 8 gates of Jannat will all call out to him to enter Jannat through them, on the Day of Qiyaamah. Is success like this, both in this worldly life as well as the next, not an achievement ?

Hazrat Umar (ؓ) ruled over two thirds of the then known world during his Khilafat yet we find him sleeping under a tree, dressed in patched clothing and considering himself to be utterly insignificant.

On one occasion, a thought passed through his mind : “*O Umar, You are great. Ambassadors from huge empires come to meet you....*” What did he do ? He took a water bag, filled it and began to distribute water. (They did not have taps at that time).

Someone asked him : “*O Umar, why are you distributing water in this heat ?*”

Hazrat Umar (ؓ) explained : “*The thought came to my mind that I am great.*” ...Considering this a spiritual weakness, he remedied it with humble, menial work. In fact, we will find that such great personalities did not consider it beneath their dignity and rank to do humble, domestic work.

Hazrat Uthman (ؓ) was extremely wealthy and is well known for his generosity and liberal spending in the path of Allah. Hazrat Abdur Rahman bin Auf, who is one of the *Ashara Mubashara* [the ten Sahabah (ؓ) who were given the glad tidings of Jannat] was also one of the wealthiest Sahabah (ؓ). He was so wealthy, that it is even mentioned in one narration that he emancipated 30 000 families of slaves, besides giving thousands in *Sadaqa* and in other causes of Deen.

Great, great Auliya Allah thought nothing of themselves, but they will be remembered till the Day of Qiyamat.

### ABU ZARR (ؓ)

Once, whilst Hazrat Jibra'eel (‘*Alaihis Salaam*) was with Rasulullah ﷺ, a Sahabi (ؓ) happened to come by. Hazrat Jibra'eel (‘*Alaihis Salaam*) said to Nabi ﷺ: “*This is Abu Zarr.*”

Rasulullah ﷺ enquired : “*Do you know him ?*”

Hazrat Jibra`eel (‘*Alaihis Salaam*) replied : “*Abu Zarr is more famous, amongst us angels in the heavens than he is in Madina.*”

On inquiry as to how Hazrat Abu Zarr (ؓ) had achieved such recognition, Hazrat Jibra`eel (‘*Alaihis Salaam*) explained that due to two actions, he had become very beloved to Allah.

One was an action of the heart and the other, an action of the body. The action connected with the heart was that he thought himself to be most insignificant. As such, he was fulfilling the right of his being a servant of Allah. This is something which Allah Ta’ala loves and approves very much of.

The action of his body was that he recited *Surah Ikhlaas* in abundance. This, then, earned him such praise and eminence amongst the angels.

What was the predominant attribute which was the means of such fame and popularity? It was the same humility.

## THE REALITY OF FANAA

The stage of *fanaa* does not mean that you won’t achieve anything due to a seemingly negative attitude adopted. On the contrary, you achieve much, much more – far more than those who think something of themselves. Many a time, people are quite taken and surprised that in a short span of time, a person was able to achieve so much, in spite of his unassuming and unpretentious nature.

Everything done is very positive. Allah Ta'ala gives an abundance of *barakat* (blessings) in the lives of such humble servants. Added to this, Allah Ta'ala grants such people honour, dignity and respect.

Rasulullah ﷺ had said :

**“WHOEVER ADOPTS HUMILITY FOR ALLAH’S SAKE, ALLAH  
WILL ELEVATE HIM (OR HER).”**

Allah Ta'ala has also mentioned in *Surah Furqaan* that one of the most conspicuous traits to be found in His **true servants** is that they walk on the earth with humility and humbleness.

**“AND THE SLAVES OF THE MOST BENEFICENT (ALLAH) ARE  
THOSE WHO WALK ON THE EARTH IN HUMILITY AND  
SEDATENESS...”**

[SURAH FURQAAN 25 : 63]

However, it must be understood that humility is a condition of the heart. It this does not infer to a *display* and *performance* of humility and meekness, nor the posture and walk of the weak and sick when in reality the heart is dominated with arrogance and pride. There must be an agreement between the body and heart.

**“Allah has created you from dust,  
Hence O bondsman,  
Adopt an attitude of meekness  
and humility like dust.”**

Hazrat Junaid (*Rahmatullah 'alaih*) is, himself, a classical example of this first sign of an Aashiq of Allah. He not only thought of himself to be most insignificant, he believed that everything was through the *Qudrat* (Power), Mercy and *Fadhl* (Grace) of Allah Ta'ala. His achievements were such that till today we remember him and speak of him.

Thus, this is the first sign of the Lover of Allah Ta'ala : the person does not have any 'airs' about himself.

## THE EXCEPTIONS

Of course in Jihad, a person will display his power, strength and force and make Jihad in the manner that Jihad is made. ...He will protrude his chest, adopt an attitude of arrogance, and challenge and fight the enemy.

In fact, Imam Abu Dawood (*Rahmatullah 'alaih*) mentions the following Hadith: “...*There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting ...*”

The motive behind this form of pride is to create awe and terror into the hearts of the enemies and to encourage ones fellow Mujahideen.

Another example is the *Qadhi* (Judge) who will be found seated with much eminence and distinction. This is due to the demand of the time and place. These are the exceptions. In reality, humility will still be found in such persons' hearts.

## ZIKRULLAH

Then Hazrat Junaid Baghdadi (*Rahmatullah ‘alaih*) continued :  
*“...and as a result (the Aashiq of Allah) is constantly absorbed in the remembrance of Allah; and is forever ready to fulfill his duties towards Allah...”*

The lover of Allah remains engaged in Allah’s Zikr with due regard to all its requirements.

He remains absorbed and engaged in the remembrance of Allah. His Zikr of Allah emanates from the recesses of his heart. He says: ‘*Allah*’ with depth, sincerity and heart-felt longing. ...And it is this name, “**Allah**” which keeps the entire universe in existence.

**O Allah, Your remembrance is  
the essence of the Universe.  
Through Your beautiful, sweet name,  
I have acquired all the favours  
and bounties of both worlds.**

Whilst Zikr, in this sense is extremely praiseworthy and necessary, it does not infer to just the taking of the name of Allah. The Zikr of Allah is not restricted to the tongue or confined to tasbih after tasbih but in reality it covers the entire spectrum of our lives.

How then does the lover of Allah make Zikr in the required manner, fulfilling the demands of Zikr ?

## DEFINING ZIKR

Allah Ta'ala states in Surah Baqarah :

**“REMEMBER ME, I WILL REMEMBER YOU...”**

[SURAH BAQARAH 2 : 152]

The *Mufasssireen* (commentators of the Qur'aan Sharief) elaborate and explain this verse in an exceptional and most beautiful manner...

Allah Ta'ala says : **“Fazkuruni”** (i.e. “Remember Me.”)

How should we remember Allah ? How would Allah Ta'ala like to be remembered?

The *Mufasssireen* explain in the following words : **“Fazkuruni bil Ita'ah”** (i.e. “Remember ME with My obedience.”)

All those deeds in obedience to Allah Ta'ala and in accordance to His command falls in the category of *Zikrullah*.

Allah Ta'ala requites His servant's Zikr with : **“Azkurkum”** (i.e. “I will remember you.”)

How will Allah Ta'ala remember us ? In which manner will He reciprocate the Zikr and obedience of His servants ?

The *Mufasssireen* elaborate : **“Azkurkum bil Inaayah.”** (i.e. “I will remember you with My gifts, My blessings, My mercy and My favours.”)

...*Subhanallah*. This is also a manifestation of Allah Ta'ala's *sifat* (attribute) of '*Shakoor*'. He appreciates the obedience of His servants. In return, He reciprocates by bestowing His gifts, in various forms, to His Zaakir. And yet, it must be understood

that it was Allah Ta'ala who had granted the guidance and ability and strength to make His Zikr, in whichever form.

The *Zaakir* of Allah should have the words of Hazrat Shu'aib ('*Alaihis Salaam*) deeply impressed in his heart and mind :

**“...*Wa-ma taufeeqi illa Billah...*”**

**“...AND MY GUIDANCE CANNOT COME EXCEPT FROM  
ALLAH...”**

[SURAH HUD 11 : 88]

## TWO TYPES OF ZIKR

As has been mentioned, numerous times, there are two types of Zikr : Positive Zikr and Negative Zikr.

Positive Zikr entails fulfilling the rights of Allah Ta'ala. Thus, an Aashiq of Allah Ta'ala performs his Salaah, pays his Zakaat, fasts in the month of Ramadaan, performs Haj and fulfills the rights of everyone. Everything done is in perfect obedience to Allah Ta'ala, with an enthusiasm and an eagerness to please his Beloved Allah.

The negative aspect of Zikr necessitates abstinence from all things that are displeasing to Allah Ta'ala; those actions and deeds which He has declared as *Haraam* (forbidden).

## THE DEMANDS OF LOVE

*Ishq* or Love has two demands :

- 1.) To do that which pleases the Beloved.
- 2.) To refrain from anything and everything that displeases the Beloved.

Allah Ta'ala says :

**“...BUT THOSE WHO HAVE IMAAN ARE MORE INTENSE IN  
THEIR LOVE FOR ALLAH...”**

When we say that we believe in Allah then this is, no doubt, a great claim of Love.

Allah Ta'ala is thus addressing the Believers : You have already brought Imaan in Me. You have acknowledged Me as your *Rabb* (Sustainer). It should not be difficult for you to do that which I ask of you and to stay away from that which I dislike, because you claim to have Imaan. *You claim to be My lovers...*

For the beloveds of this world, our tongues are so quick and accustomed to utter, on any request made, the adage and catch phrase of love : “*For you...a n y t h i n g...*”. Can the love for the Creator of all beauty be anything less ?

The hearts of those who have Imaan, those who love Allah *intensely* and who have thus understood the demands of Love, announce and declare : “*For You, O Allah...a n y t h i n g...*”

We, who are insincere claimants of Allah's Love, should understand and believe that no one knows better than Allah as to what is good and what is bad for us.

Thus, the proof of sincere love is the fulfillment of both demands. This then is the fulfillment of the requirements of *Zikrullah*.

If we are making Zikr with our tongues but we are not fulfilling these two requirements then we just get *sawaab* (reward) for taking the name of Allah. We cannot, however, make the claim that we are true and sincere lovers of Allah Ta'ala.

## THE BARRIER

*Alhamdulillah*, presently there is an increase in Positive Zikr : *Majaalis of Waaz, Zikrullah, Tableegh, Da'wat, Haj and Umrah, Salaat and Salaam on Nabi ﷺ, Printing of Islamic Literature*, etc. but at the same time we need to understand that whilst all these Ibaadaat bring the trucks of *Rahmah* (Mercy) from Allah Ta'ala, our sins are a barrier to us receiving the supply of *Rahmat*.

To become a Wali of Allah, we will have to distance ourselves from sin. Our preference for positive Zikr is due to the fact that we also get some satisfaction and pleasure therein. As such, we live in an illusion, thinking that a little Zikr is all that is needed to become Allah's.

Our shortcoming is negative Zikr : We do not want to give up sin because this entails some difficulty on the nafs and the heart too experiences pain on such sacrifice. This then is a clear indication of insincerity. In reality, our concern is ourselves and our pleasure and therefore not the pleasure of Allah.

If we are sincere in our quest for Allah Ta'ala, then come what may, we will take the pain on our hearts of giving up that which

is Haraam; that which is forbidden; that which is evil. Otherwise we can never become the friends of Allah.

## THE HEART

My Sheikh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb says that the heart is the King of the body. To employ a King as a labourer would not suit just anyone's pocket ... an exorbitant salary would be attached to such employment.

When a person restrains himself from indulging in Haraam, in whichever form : Filthy videos, television programs, immoral magazines, music, or there's a beautiful woman inviting him to look at her or she is even offering herself to him, then at that time this young person says : *"I have got health, strength and wealth but my **Allah** is watching and I will not displease my Allah. I will let my heart shatter into a thousand, thousand fragments. I will take this tremendous pain on my heart and I will let the blood of my evil desire flow and cover my heart, as long as my Allah is not displeased."*

## THE SUNNAT OF YUSUF (A.S.)

The story of Hazrat Yusuf ('Alaihis Salaam) is well known. Allah Ta'ala mentions in Surah Yusuf, how Zuleikha, enamoured by the exceptional beauty of Yusuf ('Alaihis Salaam), attempted to seduce him.

Allah Ta'ala relates in the Qur'aan Sharief :

**“AND SHE, IN WHOSE HOUSE HE WAS, SOUGHT TO SEDUCE HIM  
(TO DO AN EVIL ACT), SHE CLOSED THE DOORS  
AND SAID : ‘COME ON, O YOU.’”**

Despite the circumstances and the advances of Zuleikha, who was, herself, very beautiful, Hazrat Yusuf (*‘Alaihis Salaam*) called out : “**...MA’AA-ZALLAH...**” (**I SEEK REFUGE IN ALLAH...**)

[SURAH YUSUF 12 : 23]

Whilst Hazrat Yusuf (*‘Alaihis Salaam*), being a Nabi of Allah Ta’ala, was free of sin and Divinely protected from committing any kind of sin, this response of his is a lesson to be learnt. In fact, it is a ‘*Sunnat*’ to be practised upon and a prescription to be followed. No matter what the temptation to sin; no matter what the invitation to sin; no matter how demanding the nafs may be, we should flee to Allah : “*fa-fir-roo ilallah...*” and seek His protection.

Self control and abstinence in any given circumstance of evil is such that it increases reward by Allah Ta’ala. In fact, Hazrat Abu Hurairah (ؓ) mentioned that Nabi ﷺ had said that if a servant has an inclination towards some evil but does not act upon it, one good is written of good deeds.

Whilst this is a lesson sufficient for all of us, male and female, married and unmarried, another incident comes to mind which is extremely thought provoking, especially for our young sisters and daughters, many of whom write and call with various problems which accrue, after having become embroiled and entangled in illicit relationships.

## THE TAQWA OF MARYAM (A.S.)

Hazrat Maryam (*'Alaihas Salaam*) was a young and lovely woman, pure and chaste, who had secluded herself from her people. Whilst in seclusion, Hazrat Jibra'eel (*'Alaihis Salaam*) appeared before her in the form of a most handsome young man.

Allah Ta'ala narrates the incident as follows :

**“...THEN WE SENT TO HER OUR RUH (HAZRAT JIBRA`EEL A.S.),  
AND HE APPEARED BEFORE HER IN THE FORM OF A MAN  
IN ALL RESPECTS.”**

According to some *Tafseer*, Jibra'eel (*'Alaihis Salaam*), who appeared before her in such a handsome form, could have been a test for her. (She did not know, at the time, that he was an angel).

As piety would direct, her immediate reaction was :

**“...VERILY! I SEEK REFUGE WITH THE MOST BENEFICENT  
(ALLAH) FROM YOU, IF YOU DO FEAR ALLAH.”**

[SURAH MARYAM 19 : 17/18]

Hazrat Maryam (*'Alaihas Salaam*) was also a human being, with the disposition, nature and sentiments of a young woman.

However, due to her piety, nobility and chastity, she sought protection in Allah and said : *'...if you do fear Allah... then do not come near to me'*. In other words, she did not want to

engage in anything Haraam because it would displease Allah Ta'ala.

Hazrat Maryam (*'Alaihas Salaam*) has set an exemplary pattern for our women.

## LESSON 1

The lessons Hazrat Maryam (*'Alaihas Salaam*) and so too Hazrat Yusuf (*'Alaihis Salaam*) convey, to all of us, are : Don't be swept away with a beautiful or handsome appearance.

Whilst beauty is an attribute that charms and captivates the heart; if it is that which Allah Ta'ala has declared as forbidden, it not only destroys the peace of the heart, it lays to waste the very substance of Imaan which resides in that same heart.

Therefore, Allah Ta'ala, addresses both the believing men and believing women :

**“TELL THE BELIEVING MEN TO LOWER THEIR GAZE  
(FROM LOOKING AT THAT WHICH IS HARAAM) AND TO BE  
MODEST (I.E. TO PROTECT THEMSELVES FROM PROHIBITED  
DEEDS LIKE ADULTERY AND FORNICATION, ETC.).  
THAT IS PURER FOR THEM. VERILY ALLAH IS AWARE  
OF WHAT THEY DO.”**

**“AND TELL THE BELIEVING WOMEN TO LOWER THEIR GAZE  
(FROM LOOKING AT THAT WHICH IS FORBIDDEN) AND TO  
BE MODEST (I.E. TO PROTECT THEMSELVES FROM PROHIBITED  
DEEDS LIKE ADULTERY, FORNICATION, ETC.) AND NOT TO SHOW  
OFF THEIR BEAUTY EXCEPT ONLY**

**THAT WHICH IS APPARENT AND TO DRAW THEIR VEILS  
ALL OVER *JUYUBIHINNA* (I.E. THEIR BODIES, FACES,  
NECKS AND BOSOMS, ETC.)...”**

[SURAH NUR 24 : 29/ 30]

The absolute wisdom and beauty inherent in these injunctions of Allah Ta’ala of lowering the gaze, guarding ones modesty and adopting the Hijaab is that a person will remain far removed from a crime such as *zina* (adultery / fornication).

All those actions that lead to the commission of sin are, like the sin, itself, absolutely forbidden. Like *zina* is forbidden, so too are all those steps that will inevitably lead to *zina*. Thus, Allah Ta’ala says :

**“AND COME NOT NEAR TO *ZINA*. VERILY IT IS A SHAMEFUL  
AND EVIL PATH”**

[SURAH AL- ISRA 17 : 32]

Evil glancing is the very inception to *zina*. By lowering the gaze, we curtail furthering our evil desires.

These injunctions of Allah Ta’ala are a protection from sin and should be appreciated by practical implementation. Added to this benefit, one will not just enjoy peace and tranquility in life, but will taste of the very sweetness of Imaan.

In a Hadith-e-Qudsi, Allah Ta’ala says : ***“Verily evil glancing is an arrow from the poisonous arrows of Shaytaan. Whosoever fears Me (Allah) and refrains from it will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart.”***

In a Hadith mentioned in Mishkaat Sharief, Rasulullah ﷺ said :  
***“When anyone’s eyes fall on a pretty girl and he immediately casts his gaze away from her, Allah grants him the Divine Guidance towards such Ibaadah, the ecstasy of which he feels in himself.”***

Whilst the prize of the sweetness and ecstasy of Imaan is for the taking, the condition is self-restraint. It is now left to us to secure it.

...And it is not difficult. As easy as we can find the courage to stare at strange women, in the presence of Allah Ta’ala, we can also find the courage to lower our gaze from such beauties...who are, in reality, compounded particles of sand who will soon disintegrate to the same.

Of course wives are excluded. Loving ones wife and showing kindness towards her is Ibaadat, which earns one the pleasure of Allah Ta’ala.

Nevertheless, if we don’t defy our nafs and resort to the obedience of Allah, then we should brace ourselves for an entire life spent tarrying in the fire of restlessness.

## THE CURSE OF ALLAH

Rasulullah ﷺ had said : ***“Allah curses the one who looks and the one at whom the gaze is directed (i.e. the one who was responsible for attracting the attention of a ghair-mahram).”***

The *La`nah* (curse) of Allah is no trivial and insignificant matter to be taken in the light-hearted manner we do. A person tagged with the label of the '*La`nah*' of Allah is denied His Mercy, deprived of His proximity and severely disgraced, until he repents thereof and makes every endeavour not to indulge in such Haraam pleasure.

Added to this, when a person commits the sin of *zina* (adultery/fornication) then he compounds his misfortune. The precious and priceless entity of Imaan is then ***expelled*** from his heart. *(May Allah protect us all.)*

Hazrat Anas (ؓ) narrated that Rasulullah ﷺ had said : *“Imaan is a garb with which Allah clothes whomsoever He wishes. If a person commits adultery, this garb is snatched away and if he repents, it is again returned.”*

This much said, should be more than sufficient for a Mu`min.

## LESSON 2

Don't be alone with any *ghair-mahram*. Rasulullah ﷺ had said: ***“No man is alone with a strange woman, but Shaytaan is the third among them.”***

Rasulullah ﷺ had also mentioned : ***“Do not enter on strange women (i.e. women not lawful), for verily, Shaytaan moves in any one of you like the movement of blood (in your veins).”***

In fact, Shaytaan, himself, tendered the following advice to Hazrat Musa ('Alaihis Salaam) : ***“Beware of sitting with a woman to whom you are not related. I am her messenger to you and your messenger to her.”***

Shaytaan whispers and creates suggestions in the mind and heart. His encouragement could then lead to a greater sin.

The Western norm of employing young, beautiful, attractive secretaries, receptionists, etc. with whom bosses, managers, directors, doctors, etc. are in seclusion with, so often in their offices, has seen large numbers of them involved in illicit relationships.

Having followed yet another cancerous inclination of the West, many Muslims have also fallen prey to the same illicit love affairs in associating with the *ghair mahram* women they employ.

If due to circumstances beyond one's control, a person has to work in such an environment where there is much intermingling of sexes, then one should exercise greater precaution, lest one should slip...*Where the ground is slippery, even an elephant can slip.*

### LESSON 3

Furthermore, the fear of Allah Ta'ala is the only thing that can restrain a person from sin. *Taqwa* and the conscious awareness of Allah Ta'ala's presence are a protection, security and barrier from sin.

It brings to mind the beautiful concept of '*hayaa*' as defined by Mullah Ali Qaari (*Rahmatullah 'alaih*) : '***The 'hageeqat' of Hayaa is that your Maula must not find you in that place***

*which He has forbidden.” ...or indulging in that which He has forbidden.*

The conscious awareness of Allah Ta’ala prevents us from committing sins.

Otherwise, after a little, temporary ‘pleasure’ in sin and illicit love, the heart is then burning with restlessness, anxiety, depression and the mind is contemplative of suicide.

If we would just make an effort to recognise Allah Ta’ala ...His infinite Kindness, Compassion, Love and Consideration, we would fall intensely and unconditionally in love with Him. Whatever He enjoins upon us and forbids us from is in our best interests; for our benefit, advantage and well being.

Why choose restlessness, anxiety and misery over peace, comfort and tranquility ?

## LESSON 4

Whilst there are numerous lessons to be drawn from the story of Hazrat Maryam (‘*Alaihas Salaam*), I wish to briefly make mention of another : Hazrat Jibra’eel (‘*Alaihis Salaam*) informed her that he was an angel, a messenger of Allah Ta’ala, who had come to convey the tidings of a son to be borne of her.

Allah Ta’ala mentions in Surah Ambiyaa : “*And (remember) she who guarded her chastity (Maryam), We breathed into (the sleeve of) her (garment)...*”. Thus, Hazrat Jibra’eel (‘*Alaihis Salaam*) simply breathed in the sleeve of Maryam’s

(*'Alaihas Salaam*) garment and she conceived Hazrat Eesa (*'Alaihis Salaam*).

After having conceived, she was extremely concerned. This was, naturally, a frightening experience that brought in its wake fear upon fear : A chaste woman, secluded in her chamber, never conversing with any stranger, to conceive a child without being married. How will she face her people ?

How will she explain her condition ? (At this stage she is unaware of what is to happen... )

Helpless and alone, and so overcome by her circumstances, she considered that it would be better to be dead and forgotten than to contend with a plight so agonizing.

**“SHE SAID : ‘WOULD THAT I HAD DIED BEFORE THIS, AND HAD BEEN FORGOTTEN AND OUT OF SIGHT!’”**

[SURAH MARYAM 19 : 23]

Whilst Hazrat Maryam (*'Alaihas Salaam*) had not indulged in anything remotely displeasing to Allah Ta'ala; she teaches us a lesson that needs to be understood well : It is better to be under the surface of the earth than to indulge in such a serious and grave crime as adultery and fornication. We should not brag, propagate and advertise our sins, nor invite and encourage others to the same, which has become the norm of both young and old.

Modesty and shame dictate that we feel embarrassed on the thought of sin alone. This is Imaan.

Therefore Nabi ﷺ said : ***“Indeed Hayaa (Modesty) and Imaan are companions. When one of them is lifted, the other leaves as well.”***

When the attribute and condition of Hayaa is banished from the heart of a Muslim, then its counterpart, Imaan, whose subsistence and nourishment is dependent on Hayaa, follows very quickly, in pursuit of its ‘companion’.

## THE OPTION OF YUSUF (A.S.)

Since reference had been made of Hazrat Yusuf (‘*Alaihis Salaam*’), another important point comes to light : When Hazrat Yusuf (‘*Alaihis Salaam*’) refused the proposal and advances of not only Zuleikha, but also her companions, and was thus threatened with imprisonment, then he said :

**“...‘O MY LORD! PRISON IS MORE BELOVED TO ME THAN  
THAT WHICH THEY INVITE ME...”**

[SURAH YUSUF 12 : 33]

*Subhanallah...* What must have been the condition of the heart of Hazrat Yusuf (‘*Alaihis Salaam*’) to consider and prefer prison to such an invitation? <sup>1</sup>

The condition of the hearts and souls of the lovers of Allah Ta’ala have a similar bearing and semblance : Why do they not prefer casting evil, lustful glances at women or indulging in illicit relationships ? Why do they not prefer the cinema, theatre, casino, music and that filth which sinful ones like us relish and delight in? *Why ?*

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<sup>1</sup> This does not mean that we should ask Allah Ta’ala for hardship.

Because the hearts of these *Ahlullah* are so in tune to the beauty and love of Allah and the pleasure of obedience to Him that in the path of Divine Love, sacrifice is favoured and preferred over that which nafs and Shaytaan invites them to. In truth, the very thought of sin shames them.

To return to the illustration of the condition of the spiritual heart : When this pain and weight comes onto the heart which is sacrificing those evil desires, for the Pleasure of Allah, and when that heart is covered with the blood of sacrifice, then the King of Kings and the Creator of the heart, will pay the King of the body.

Allah will grant that heart the sweetness of Imaan, the taste of which will be experienced therein, and He will imbue that heart with satisfaction and peace.

## WHEN THE SUN RISES

My Sheikh presents a wonderful and splendid analogy. He asks: “*When does the sun rise?*” and then he, himself, gives the reply: “*When the horizon turns red.*”

Then he continues to describe the spiritual condition of the heart in the same light : When the heart turns red with the blood of one’s evil desires which have been sacrificed for the pleasure of Allah Ta’ala, then Allah Ta’ala causes not just one ‘sun’ but many ‘suns’ of His *Muhabbat* (Love) and *Ma’rifat* (Recognition) to rise in such a heart.

The sun of this world has restrictions : It neither lights up the entire world at once, nor is its heat always the same. Moreover, whilst it brings light and warmth as it rises; it inevitably sets, leaving behind darkness.

The ‘suns’ of Allah’s love rise within the heart and lights it up. These ‘suns’ do not set unless the person becomes a persistent sinner, without *Taubah* (repentance). Added to this, the one in whose heart, the ‘suns’ of Allah’s love and ma’rifat have risen, will generate such light that will in turn light up the hearts of people all over the world.

...The pain endured by the heart brings in its wake, happiness, satisfaction, the noor of Imaan and the sweetness of Imaan. In fact, the sorrow of the heart on this path of Divine Love is the very envy of happiness. Such a person is blessed with the companionship of Allah Ta’ala, for Allah Ta’ala says : ***‘I am with those of broken hearts.’***

Maulana Jalaluddin Rumi (*Rahmatullah ‘alaih*) mentions the exceptional stage reached by those who adopt patience in abstaining from fulfilling their evil desires : On subscribing to *sabr* (patience) and sacrifice, the ‘Ahh’ which continually and invariably issues forth from that ‘bleeding’ heart transports one to the supreme and absolute stage of Wilayat. Maulana Rumi (*Rahmatullah ‘alaih*) says :

**Those who resort to Sabr on the Path of Allah;  
Have acquired the Wilayat of the Siddiqeen**

INCORPORATING IBAADAH

Nevertheless, whilst the Zikr of Allah should form part of our spiritual diet, we must also understand that the verbal *Zikr* which we make is not the only way.

Sometimes we take to a certain form of Ibaadah like how a duck takes to water and then we think that this is the only way. *Tilawat of the Qur`aan Sharief, Dua, Salaah*, etc. are all required but with the most important ingredient of *Ikhlaas* (Sincerity).

The Zikr which we make, is an aid and assistance. It is instrumental in us fulfilling the *Ahkaam* of Allah Ta'ala.

Added to this, it removes the rust that has accumulated on our spiritual hearts. It provides the spiritual steam that makes our 'engines' move.

When we take the name of Allah then this results in a purification of the heart. Thereafter, the Qur`aan Tafseer and the Ahadith will take immediate effect because our hearts will be able to receive the same. Otherwise we just listen and listen and listen and remain at square one.

## THE EFFECTS OF ZIKR

Maulana Waseeullah (*Rahmatullah 'alaih*), a great Sheikh, had said that he used to give lessons in *Tafseer*. Such were these lessons, that they used to create a stir within his heart but he said that those who attended left as they had come, with no change in their lives.

He then gave lessons in Hadith. Such was the impact of these lessons on his heart that he said it created an ecstasy within him. However, there was still no change to be found in the lives of those who attended his classes.

Whilst meditating the reasons behind this and the remedy for the same, Allah Ta'ala inspired him to put all those students on Zikr. After a period of time in *Zikrullah*, he then began lessons of Qur'aan and Hadith and said that, thereafter, there was implementation of the knowledge acquired and thus a remarkable change.

When the hearts are rusty and hard, then it will not be able to accept even the *naseehat* (advice) and direction of the Qur'aan Sharief or the Ahadith of Rasulullah ﷺ. This is the direct result of sins.

## A FIRM PLEDGE

Indulging in sin causes the mind to become clouded and the heart to become dark, so much so, that all the Ayaah of the Qur'aan Sharief and the Ahadith of Rasulullah ﷺ have no effect on such a heart.

What we need to do, is sincerely repent, make a firm pledge to Allah Ta'ala and then inculcate His Zikr within ourselves and our lives.

As I had mentioned; we attend Jamaat Salaah at the Musjid, and numerous talks and we participate in so many duas but we both

know that despite the Imaam making dua and we also saying : ‘*Aameen*’ on that dua and istighfaar, there are so many making ‘taubah’ but they have ‘chips’ from a casino or a cinema ticket in their pockets or a planned program of meeting their fiancée or illicit beloved.

Even though ‘taubah’ is being expressed with the tongue, the intention is still to commit the sin. A person who makes such a mockery of Taubah is heading for disaster. There is fear of such a person losing his Imaan. (*May Allah Ta’ala protect us all from incurring His displeasure.*)

A sincere lover of Allah is not satisfied with the slightest of sins. If he **mistakenly** and **unintentionally** commits a sin, then there is a feeling of deep hurt. The heart is afflicted with grief, sadness and remorse.

**And he who repents to Allah  
Becomes the Beloved of Allah  
Reaching Him,  
Cleansed and forgiven.**



## **Dua**

O Allah, grant to us such intense love for You , that

it becomes extremely easy to do that which is pleasing to You  
and stay away from everything which is Haraam and  
forbidden.

O Allah, make us all of Your true and sincere lovers and out  
of Your Infinite Generosity grant to us the Nisbat and  
Wilayat of the Siddiqeen.

O Allah, grant to all Muslims, the best of blessings and  
goodness in this world and the next.



THE CONTINUATION OF THE DISCOURSE FOLLOWS IN  
PART 2 OF 'AASHIQ-E-SAWDIQ'.

### ***A WORD OF WARNING REGARDING SENSUAL LOVE.***

***By Hazrat Maulana Hakeem Muhammad Akhtar Saheb***

*That troublesome curling lock which caused sedition in youth,  
Has transformed into the tail of a donkey in this perishable  
abode, in old age.*

*That coquetry glance, which was notorious in shedding the blood  
(of lovers),*

*In old age has become too helpless to have any care for itself.*

*O Heart! Step carefully, in the spring of perishing beauty,  
Thousands of love-boats have sunk in the sea of youth.  
Falling in love with perishable beauty is our spiritual death,  
It is in safeguarding one's heart wherein lies the secret of eternal youth,  
Ah ! That cheek which was the envy of a hundred gardens in youth,  
Now due to old age, it has become a disgrace to a hundred autumns, in this perishing garden.  
Those eyebrows and eyelashes that had become an altar for the lovers yesterday,  
Now due to old age, they are like the eyelashes of an ass, with flowing matter discharging from them.  
That sweetheart of beauty who yesterday ruled the Kings,  
Today, due to old age, there is rebellion in her Kingdom.  
That glowing countenance which was adorned by a volunteer love,  
Because of its declined beauty, is ashamed of its admiration.  
That pride of charm which, until yesterday, was the adornment of Poetry and Literature,  
Why is it, that now, in old age it is subjected to criticism ?  
Now where is the veil of 'howdah' (of camel) and that deep sigh of separation?  
That idolized doll is being humiliated in the dust of camel driving.  
The charms of a young beauty is the dawn of a rose garden,  
But look at the end of this rose garden in the eve of gardening.  
That essence of the sweet love of lovers, and that inspiration for the love-song composition,*

*In old age has been reduced to a withering rose in the spring of the Poet's meeting.*

*Thousands of Beauties portraits are buried in tombs*

*Yet the fools (lovers) are still subjected to vain imagination.*

*If there is any true love, then it is the eternal love of the Ever-Living Lord,*

*The love of a perishing beauty is always a temporary one.*

*O AKHTAR ! DO NOT BE DECEIVED BY ANY CHARMS OF THE UNIVERSE,*

*RATHER REMAIN IN LOVE WITH (ALLAH) THE CREATOR OF THE UNIVERSE IN THIS TEMPORARY WORLD.*

## **OTHER PUBLICATIONS**

- **Hedayatus Saalikeen (Book 1)**
- **Tafweez – The Cure for Depression**
- **Combating the Whisperings of**
  - **Shaytaan**

**These books can be accessed from the  
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